entirely on to the external world, thus becoming a criminal or " moral imbecile " ; or he will become quite unable to tolerate showing *any* open aggression of any kind, even in indirect forms, such as ordinary muscular activities or intellectual efforts.

The beginning of the development of the super-ego, as we have seen, occurs in the biting phase of oral sexuality, but it soon becomes linked with anal and urethral phantasies. And just as the child comes to use his excrement (partly in real dirtying, partly in phantasy) as a means of attack upon his parents, either in order to control them and bend them to his wishes, or in order to punish them for depriving him of satisfaction, so he dreads that they will do these things to him. Thus arise all those phantasies of poisoning with excrements, and in return being given only bad, poisonous food, which we noted in discussing *Anal Sadism.*

The greater terrors of the child, illustrated in these lethal punishments, belong to the deepest level of unconscious phantasy and are associated with the pre-genital phases of libidinal development. It is *because* the child himself wants to bite and eat up his parents (as he must at a certain age) that he dreads being attacked and destroyed, deprived of food or starved to death. Even his love for his mother, in so far as it takes an oral form, raises these terrors. If the " good " father and the " good " mother are eaten and destroyed, they are no longer there to be good and helpful; only the spoilt, " bad " ones are there, who will attack and destroy in their turn. So with the little girl who believes that " God will drown the world " if she is naughty. Such a belief is doubtless connected with Biblical stories of the Flood; but the idea

that God will drown the whole world if *she* is naughty only becomes intelligible if her naughtiness attacks the whole world. And this we can only understand as attacking her parents, who naturally *are* the child's whole world in her earliest days. From analytic evidence, moreover, we can understand her phantasy still more clearly—her belief that God will drown the world springs from her awareness that her own secret " naughtiness [J>] is a wish to flood her mother with a stream of urine, in anger when she cannot get all she wants, or hates her mother as a rval. This punishment phantasy thus links up with the child's early real problem of the control of urination.